

SPECIAL FEATURES OF THIS ISSUE:

Mystery of the Seven Stars.—Chemistry a Fallacy.—Secret of Successful Socialism.—The Church and Social Evils.—Factor of Environment.—Editorial Pages.—Universology.—Questions Answered.

THE FLAMING SWORD

The background of the cover features a large, stylized illustration. At the top, a flaming sword is depicted with bright, radiating flames. Below the sword, a hand is shown holding a key. The entire scene is set against a dark, textured background with a border of white, flame-like or leaf-like shapes.

December 14, 1900.

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In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Part X.

The Mystery of the Seven Stars, and the Planes in which they Move; the Seven Messengers and Their Churches.

Write, therefore, the things thou sawest, even those which are, and the things about to transpire after these. Rev. i: 19. (From the Original Greek.)

TO WRITE is to commit to posterity; and for John to write the things which were to come to pass, was to constitute him the channel whence the things should proceed as transmitted from the Lord Jesus. The Lord was the supreme source of all that was to transpire during the Christian age; his personality involved the universe in its least form. He was the promised seed, that is, the Seed-Man generated to be planted in the race. He involved the principles of both life and death. He was the Head of the animal life of God, and the progress of the church through the age was the progress of the seed of the universe through its process of gestation, until it matured as the fruition of the age at the end of the dispensation. To write then, was to transmit the Lord's life along that external career of the church in which the changes of the seed should unfold into a universal kingdom, that which had been infolded into the germinal beginning of the kingdom; namely, the Lord, the Son of God.

The Lord was planted in the church precisely as seed is planted in the ground; and the conversion of the soil in which he was planted, to the Sons of God at the close of the dispensation, is symbolized by the planting and resurrection of the seed in natural soil. The life of the Lord transmitted to the fruit of the age as the Sons

of God, moves through the dispensation. John sees the progress of this life in its heavenly and hellish aspects, both as to esoteric and exoteric phenomena.

"Those which are, refer to the presence of the Lord and to that which is eternal, for, that which proceeds in the natural (as to time) comes from that which does not belong to time, and which is eternal. If it will be remembered that the entire Christian dispensation is but the evolution or unfoldment of the Lord's own life in its ascending and descending amplification, that the whole Christian dispensation—as it would appear in the processes of unfoldment—was but the opening up and out of the germinal beginning of evolution, then the understanding of subsequent interpretations will appear the more lucid. Everything that John saw in vision to be manifest to the world, was in the Lord as the seed of the kingdom.

As for the mystery of the seven stars which thou sawest in my right hand [in the right hand of the one making the revelation to John], and the seven golden lamp stands; the seven stars are the seven Messengers of the seven Ekklesia [congregations], and the seven lamp stands are the seven Ekklesia. Rev. i: 20. (Original Greek.)

The seven churches are the seven divine orders which are to constitute the new church, in its central integralism at the end of the age. There are seven of these distinct gatherings, because seven is significant of natural things in fulness. Before these orders of society are gathered into the formulation of organic unity,

they exist in their disintegral form and quality in the end of the old church. In the old church, as subdivided into sects, there are qualities of human existence determined by planetary phases. There are Mercury, Venus, Jupiter, Mars, Saturn, Uranus, and Neptune people, not now definitely distinguished into specific churches as they will be when the new church is fully established. This new church will be the product of the human race, resultant from the conjunction effected through the descent of the New Jerusalem.

The New Jerusalem will descend, not as twelve tribes, but as seven churches. She is aggregated as twelve tribes into the one man who is the Messenger of the dispensation. Through him, the seven Messengers will receive their illumination for their Apostolic work. These Messengers will represent seven distinct principles of organic construction, for through them the new church will come into its organic power as the king-

dom of righteousness. Through these Messengers will be transmitted the descending life of the spiritual heavens, through seven distinct primary channels of impartation, as there are seven prismatic analytic spectra of the solar beam.

As the sun radiates its energies into the extremities of the cosmic field, it deposits seven distinct laminae or plates of metallic substance. This deposition constantly creates and maintains in perpetuity the substratic foundations of the physical (alchemico-organic) cosmos. These laminae comprise the seven distinct subdivisions of the firmament upon which the superstructure, the alchemico-organic heavens, is builded and maintained. As these metallic strata are at the extremity of space and define the limitations of the sun's radiation, so the seven churches at the foot of the dispensation comprise the material deposit of the seven prismatic depositions of the anthropotic Sun, the Sun of Righteousness, the divine love and wisdom of the Christ of God.

The Fallacy of Modern Chemistry.

Questions Answered Concerning the Creation and Disintegration of Water; Chemical Nomenclature Deceptive; Elements Misleading; the Great Truth of Koreshan Alchemy.

For two or three years I have been thinking that I would ask if you believe that the formula H_2O is unquestionably true. Some five years ago, I came in contact with a series of experiments which appeared to disprove the whole philosophy of water as taught. You seem to accept as a fact, that water when disintegrated is hydrogen and oxygen; yet these two gases will not unite to form water when placed in contact; they should rush together when in the same receiver. Chemical elements which are the component parts of a material thing rush to unite when free to do so; but no coaxing has ever induced H_2O to rush together to create water.

To create these gases from water, a new force has to be added to the water; this is an added force, not a disintegrating power. Remove this added force and water remains. Hydrogen will be created in one vessel of water and oxygen in another, which proves that the water is not disintegrated by the electric current; but it is charged by the current and made into hydrogen and oxygen. Negative force and water make hydrogen gas; positive electricity and water create oxygen gas; crucosic force and water make ice; heat and water make steam. Extract heat from the steam and simple water remains; extract crucos from the ice, or negative electricity from hydrogen, or positive electricity from oxygen, and simple water remains. The experiments to which I refer involved all these things, with the results as named.

This makes water a simple substance, while oxygen and hydrogen are both compound, which reverses the "law" as taught by modern chemists. As your doctrine reverses about all else, I do not see why it should not do so here. Blow hydrogen gas on a smooth, polished surface that will extract negative electricity, and drops of water result. It is more likely that the theory of the composition of water is wrong, than that chemical elements will go out of their way to defeat a natural law which controls the union of chemical elements. Kindly give the readers of *THE FLAMING SWORD* an elucidation of the subject.—R. O. S., Rockford, Ill.

WE UTTERLY DENY the claim made by chemists, that the formula for water is H_2O . This is the material part of the formula, and it is therefore perceptibly appreciable. It is a fact, that if we take one quantity of oxygen gas and two of hydrogen and unite them

by the introduction of a spark, the explosion will produce water. It is also a fact, that in the destruction of this same water by disintegration, through the continuous application of energy, two equivalents of hydrogen and one of oxygen will be the result. Energy—physical spirit, is substance. It is the product of the destruction of matter. If we destroy water by the introduction of spirit, say electricity, we produce the electricity by the destruction of matter, converting the molecules (aggregations) of matter destroyed to the "energy" employed for the destruction of the water.

It is claimed by the physicist that space occupied by atmosphere, "oxygen and nitrogen," in the proportion of four to one, is also occupied by what they denominate the luminous ether of space. Some contend that this ether has the character of a jelly, and is an actual substance. It is also contended that this ether remains in and through any space which is artificially made a vacuum as to common air. Now, before the chemist can determine the character of any process of combustion in space, he must determine what relation this ether sustains to matter in space, and whether or not, in a process of combustion, this ether enters into the process. All these things are determined by Koreshan Universology. We know and define the character, the source, and the determination of the ether.

In that process of combustion and atomic metamorphosis in which hydrogen and oxygen are converted to water, the vortex inaugurated by the spark provides for the vortical rush of the ether which, in its uni-

tion with the two gases, creates the water. The water is a creation, not from nothing, but from other substances. Water does not contain H_2O , but the H_2O are products of its disintegration or destruction. There are other substantial (not material) products, such as light, heat, electricity, magnetism, etc. These facts have been reiterated a hundred times in our literature, in the past ten years.

One of the unaccountable facts in so called chemical science, is that certain combinations as determined by chemical analysis, will produce different things; for instance; the two oxides of mercury, the yellow and the red, are alike in chemical composition, and chemical analysis cannot discriminate between the two, and the same chemical symbols are employed to designate both. They are both used in medicine, but for very different purposes, only one being employed generally for internal use. There are many other curious illustrations of the same character.

You say: "No coaxing has ever induced hydrogen and oxygen to rush together to create water. To create these gases from water a *new force* has to be added to the water; this is an *added force*, and not a *disintegrating power*." By the introduction of the spirit (energy) the water is consumed, burned up, with the two gases as the product. Strictly speaking, it is not a mere disintegration, that is, a resolving the water into "its original elements," for it is a new creation of oxygen and hydrogen. You further say: "Remove this added force, and water remains." This is not true, for this reason: The force entering into the water destroys the water to the extent of the introduction of the energy, and the force introduced is exhausted and cannot be removed. If a body of water remains after we cease to employ the "force" (energy) for its destruction, it is because the energy has not come in contact with the remaining water.

We have no discussion as to the employment of the terms create and disintegrate. Water is a whole thing; that is, an integral thing. If it be destroyed, and from it there proceed numerous products, it is disintegral, that is, not whole, as water; but we would not differ on this point, because it is not worth discussion.

You say: "The water is *not* disintegrated by the electric current, but it is charged by the current and made into hydrogen and oxygen." The electrical current burns the water and destroys it. It is more reasonable to suppose that the electricity—which is composed of two distinct qualities, the negative flowing one way, and the positive the other—is transposed to matter, which is an actual fact, this matter taking the

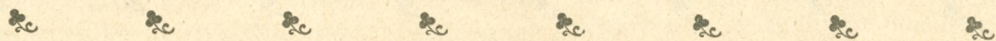
forms and qualities of hydrogen and oxygen, and that the water is converted to the eliminated energy.

Your statement, that "negative force and water make hydrogen gas; positive electricity and water create oxygen gas," is approximately true, though the statement is crude. The two currents of electricity work together, flowing in opposite directions over the same circuit; one is the anodic, the other the cathodic. The anodic, in its union with the water, will produce the cathodic (gravitating) gas, while the cathodic current, in its contact with the water, will produce the anodic (levitating) gas. The word "force" represents the power; the word energy is the name of the quality.

Steam is the result of a partial destruction of water by heat. Increase the heat sufficiently, and we have the same results which obtain in the disintegration of water by electricity; namely, the products, oxygen and hydrogen. Water is a simple substance. We have stated many times, that water reduced to an atom, that is, to a point beyond which it cannot be subdivided, to as infinitesimal a point as oxygen, would still be water. Every supposed simple substance known to chemistry, can be developed or changed into substances. It follows, therefore, that there are no elements in chemistry, nor are there simple substances in the generally accepted sense of elements or simples.

If chemistry be true, then the cross of Christ is a vagary of the human mind. The cross of Christ is the alchemical unity of God and man. God descends into the race and takes upon himself the sins of the world, and is thus made to be sin, as it is declared of him. He thus transforms sin into righteousness by alchemico-vital metamorphosis, and from the man born in sin and shapen in iniquity, the man from beneath, whose father is the devil, there proceeds the man of righteousness, the man converted to God, born of God, transformed to the Son of God. The alchemical symbol of this union and transformation is the cross. If alchemy be true, then the cross of Christ is true; if alchemy be not true, and chemistry be the true science, then the cross of Christ is a deception and a snare.

We read, "In the beginning was the Word, and the Word was with God, and the Word was God." We read again that this "Word was made flesh and dwelt among us;" and again, that this Word made flesh was exalted to the throne of God. This involves the principle of alchemico-vital science, and has no affiliation nor agreement with the anti-Christian, atheistic, and hellish abomination called chemistry, one of the so called sciences upon which that infidelity called "the higher criticism" is predicated.



The truth in this, the new age, will come to the world in its scientific aspect. The Lord comes in and

with a scientific religion; the central and most pronounced feature of it being the science of government.

The Secret of Successful Socialism.

Prof. Herron and His Fallacious Theory of the Evolution of Christianity; the Destruction of Christian Institutions by the Spirit of the New World.

PROFESSOR HERRON, like the other social doctors and self-imposed diagnosticians of the economic malady, talks well. We publish in another department, his sentiments on the commonwealth. He is right about the curse of labor. That man shall eat his bread in the sweat of his face, was not only a curse pronounced, but a curse in vogue and operative throughout the competitive world—a curse the force of which will continue so long as the competitive system remains in the earth. Professor Herron has said nothing new. He has a forceful way of putting his views, and because he has the prestige of having had a prominent scholastic position, his views carry some weight beyond those of the ordinary agitator. He fails, totally, to furnish or even suggest the remedy. His conception of remedial application belongs to the dead past, for the reason that he utterly fails to comprehend the principles of Christianity and its purposes.

When the Lord instituted the Christian system, he found mankind much as it is today. The religion of the Jews, and of the world generally, had reached the lowest possible ebb for His generation and time; and had he—with his following—promulgated the principles of a reformation for one thousand years, he would not have made any impression upon the obdurate heart of that humanity. It demanded something more effectual than economic theories to install a communistic church, as a relation of society in which the principles of a commonwealth could be applied and perpetuated. The remedy for the economic evil in that day was the Holy Spirit. Its character, source, and operation are factors in social evolution, of which the eminent Professor is absolutely ignorant. The source of the love and wisdom which pervaded that phase of humanity upon which the progress of Christianity depended, was absolute and integral. The Lord himself constituted the supreme and chief factor in the economic transformation. A power took hold and possessed the hearts of the people, that has no equivalent in the Christian church, nor in the world today.

The Professor assumes that the Christianity instituted nineteen hundred years ago is in process of evolution, and that social evolution is but the evolution of Christianity. This conception is utterly false. Socialism was planted merely, in the beginning of the Christian era; planted to die. Its remanifestation will

be as distinct from the Christian church, as Christianity then was distinct from the Jewish church. There will be no Christian socialism. The Christian dispensation has come to its end, and the conflagration which the Lord came to institute will burn up the chaff, and with it the chaff of Christian socialism. Christianity will be swept from the earth as was designed by the Lord who first planted Christianity, and God will fulfil his purpose and declaration: "Behold I make all things new."

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This declaration will be unmistakably fulfilled before the hearts of men will be of the right kind to enter into that fellowship which has been prophesied of and denominated the kingdom of righteousness, and in fulfillment of the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." The kingdom is coming, it is at hand; but a mighty, overwhelming revolution in which a new and greater baptism than is recorded shall sweep the world, one in which astonishment (miracle) will play a greater part than at the inauguration of either the Mosaic or the Christian epoch.

Professor Herron is a disintegrator, not a builder; he is not even a sixteenth rate prophet, or he would not attempt to bolster an effete religious system. Christianity, both in character and in name, will be swept from off the earth. A socialistic imperialism will follow the Christian age, and in its every particular will be distinct from the conditions which have prevailed during the progress of the Christian church to its fruitage and its decline. Christianity, as such, has had no external organic form. Its real development has been within the matrix, for during the Christian era an Empire has been in process of development, to be brought into externals through the new birth; namely, the resurrection of the dead, merely another term for reincarnation.

The communism of the early church depended upon the religious power wrought through the operation of the Holy Spirit. No such spirit actuates the hearts of men today, and the socialistic spirit of this age and generation is devoid of the essentials of organic life. A new fire must be kindled in the soul, the energies of which will result in a revolution of thought and purpose. Koreshanity alone holds the keys to socialistic structure and united and organic life.

Any attempt to discuss the questions of the day from the standpoint of the competitive system of economic

use, is worse than useless; and the time and energy thus consumed are utterly thrown to the winds.

Church Fallacies and Social Evils.

Mental Perversions Reflexed in Spheres of Human Relations ; Salvation By Faith and the Desire to Accumulate Without Work ; Discovery of the Secret of Happiness.

LUCIE PAGE BORDEN.

EVERY FALSE DOCTRINE maintained by the modern church, is mirrored forth in the sphere of outer life and social relations. Material conditions proceed from mental states. The central idea of evangelical teaching is that of salvation without works. The church would deny this charge, and protest that it demands the works of righteousness from all its members. But it sings with fervor: "Jesus died and paid it all; yes, all the debt I owe." The criminal who repents upon the verge of the scaffold is assured that the death of the Lord, who gave his life a ransom for many, will admit him to the joys of heaven and the very presence of that glorified Savior.

There is no question but that the Christian church, while it nominally endorses the words of Jesus: "If ye love me keep my commandments," virtually denies the necessity for any strenuous efforts to overcome the tendencies of the natural mind beyond the limits of conventional morality—a very low standard. The ten commandments are practically obsolete, for the possibility of keeping the first one is precluded by the prevailing ideas of God. How can men love with supreme fervor a being of whom they know so little—an essence diffused through infinite space, a principle as devoid of any warmth of personality as the binomial theorem.

Just as every spiritual truth finds a correspondent expression in terms of matter, being typified by natural forms, so every spiritual error has its correlated manifestation in the human sphere. The church is teaching salvation without works; society is looking for happiness without works. The accumulation of capital in the hands of a few millionaires has established a class of privileged beings who are exempt from effort. They are non-producers either in the mental or the manual field of activity. Men of genius are the product of a nobler race. The desire to accumulate wealth comes from the desire to avoid work, because the recreative value of the performance of use to the neighbor is among the lost secrets of the ancient wisdom. What a store of this priceless treasure the Koreshan age is bringing to light!

It is written that God formed man of the dust of the ground, and breathed into his nostrils the breath of lives and man became a living soul. Dust is the product of attrition, or the rubbing together of particles where contiguous surfaces meet. The man who became a living soul was the perfect man who is not subject to death. The ground or earth is the common mortal humanity, out of which living souls are made by the friction which wears away their cohesion, and by a constant rubbing together of particles which reduces the hard rough mass of mineral to a fine dust. God must have dust before he can breathe into this earth the breath of lives.

Now, the object of the accumulation of private

wealth is to avoid friction, to live in ease and inertia. Community life, where there is no accumulation of individual riches, and where the friction of wills consequent upon close contact is hardest, must precede immortal life. Those whose desires are all toward acquisition cannot become living souls. They need the friction they refuse, to overcome cohesion and reduce the rocky will to a fine consistency. The centralization of capital in the hands of the money kings is the chief obstacle to the establishment of God's kingdom in earth—that is, to the formation of living souls—the Sons of God, out of the dust of the ground, and the corresponding organization of a holy and righteous government located in the physical world.

So the comfortable and enervating doctrine of salvation without works, is the worst foe to the introduction of a new religion founded upon the performance of use to the neighbor, who is God in the supreme sense,—service to him taking precedence of every other duty. By a wonderful and beautiful lesson written in living characters in the cosmos, God has shown that the only way for the forces that are materialized in the shell of the earth to return to the radiant center, is by means of disintegration followed by the transformation of atoms. The subtle action of the sun's energy upon the metallic plates that form the shell, wears them away where contiguous surfaces meet. They are first converted to dust, then to levic energy which flows upward to conjoin itself with the sun. Matter must reach the point of minutest subdivision before alchemical transmutation takes place. The same process obtains in the return of humanity, or the human atoms, to the divine center of spiritual radiance. Those who will to stay in the shell and shun all friction, cannot hope to become immortal so long as their will is toward cohesion.

"Faith without works is dead." What is faith? "The substance of things hoped for." Then the substance of things hoped for, is mere inert, dead matter without works. Immortal life being the thing hoped for, its substance is found in the pneumatic and psychic potencies of man and woman which, without the works of the law, or without obedience to the ten commandments scientifically explained, are devoted to the reproduction of mortal or dying humanity. Jesus said: "I must work the works of Him that sent me," meaning that he must keep the law. Jesus was perfect in his obedience to the Decalogue, which in its interior sense prescribes the conservation of the potencies of being and the devotion of these forces to the attainment of immortal life.

It is said that God's commandments are not grievous. Now the adjective grievous is from the Latin *gravis*, heavy, pertaining to that which has a gravic or a downward tendency. Obedience to the science of the Decalogue is levic in its tendency. It bears up the thoughts of the mind and prevents them from descending into the body, and this in turn bears up the whole nature, and the man who was erstwhile heavy, weighted with earth desires, floats upward toward the Sun.

Environment a Factor of Progress.

The Creation of Governmental and Social Environments; Educational Perversions and the Harvest of Vice; the Coming of the New Civilization.

AMANDA T. POTTER.

ENVIRONMENT, the most potent educator, is a tremendous factor in the rise and fall of a race. If it were the sum of good and ill, we could say it is the all that ultimates progression and retrogression; but if behind it is Cause which is Deific manifestation that finally gives place to the satanic, then must we conclude that environment is an instrument in the hands of these antithetical powers, as a means to antithetical ends. The varying physical conditions of the universe are happily explained in these sentences: "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." "Verily thou art a God that hidest thyself, O God of Israel, the Savior." Changed physical conditions are followed by their concomitant religious and moral phases, which slowly but surely create the governmental and social environment suited to their genius; and the time ripens for change in all these relationships. Following the outpouring which will fit men to the divine order, will come a complete reversal in marital surroundings and relationships.

Each epoch has its ideal of education, which at its best and most complete status is but a fragmentary conception; for until the series of dispensations, which are themselves but fragments of a unit, culminate in the perfect dispensation, no ideal in any conceivable line can be perfect. All fall as short of being rounded out conceptions in practice, as do men of being fully developed human beings—the handmen of God. Each period educates—consciously and unconsciously—with intent to meet existing exigencies. The close of the nineteenth and the opening of the twentieth century, through the office of the competitive impulse, sees the means of the masses for sustaining life rapidly becoming more difficult of attainment. Parents are becoming less able to bear the undivided burden of the family; hence comes the earlier rolling of the labors and cares of life upon the shoulders of the rising generation. This condition is the foundation of the cramming process, which, according to good authority, is annually making physical wrecks of more than fifty thousand children,—which calculation takes no account of those whose injury just falls short of retiring them.

The cramming method involves a general notion of justice. It is desirable that the child enter life with as complete a mental equipment as possible. But this forced march upon the highway of learning defeats its purpose; it is suicidal to its end, and more than that, it develops suicidal tendencies. Back of the cramming lies its cause, and also the more direct cause of the suicidal tendency, which Dr. Eulenburg, of the Munich University, in speaking of the startling increase of youthful suicides in Persia, justly asserts is solely precipitated by the abnormal conditions of our social organism, the defects of our economical, social, and public institutions. It will bear repeating, that action

and reaction exist between the demoralized governmental and societal conditions, and the morally unhealthy home; and it should never be forgotten that the child is the victim of all, and that age reaps that which was sown in the youth.

Politicians and lawmakers bask too much in fields of personal acquisition. It closes their eyes to the desirableness of rearing every offspring of the nation to the nation's highest ideal. To do this would necessitate the gathering in of all juvenility from neglected and vicious hearths. Their training completed, they should be embarked upon an industrial life, offering adequate means for life's support, which would oppose one of the strongest obstacles to the development of the tendencies of heredity. Evidently, none of this belongs to the order of today. It will come in as embracing all children and all industries in the new order. Then will government most reasonably and righteously take upon itself, as a labor of love, the molding of that which in turn will become the instruments of its power—its children.

Philanthropists have learned to cry out against the ordinary industrial school, which fosters crime by its dissemination. In certain quarters, the youthful depravity problem is exercising the thought of those who mean well toward their kind; but not one of them finds the key to the door of escape, which is to practically carry out the truth that the children of the nation are the wards of the nation. With the masses, necessity determines that child uses are of primary importance; while the power of uses upon unfoldment take secondary consideration. This should and will be reversed. Industry and education will lock hands and walk together; but at each step the prime endeavor will be toward the most perfect evolution of the involved mentality, and the coördinate structuring of a healthy receptacle for the same. The best that any plane of civilization produces belongs to its little ones. If palaces are reared, they should inhabit palaces; if music and letters flourish, their earliest memories should awake in such atmosphere; if agriculture and the arts have grown to be a joy, their domains should echo to the footfalls of children.

No child need be snatched from an unwilling parent. There are some of sufficient breadth of mind to willingly relinquish their little ones to the better provision. Children so reared will advance the quality of caretaker and instructor. Those selfishly withheld from the benefits of the new *regime* will best express their life-long regrets by shunning the narrowness and selfishness through which their parents wrought them a handicap, and the ultimate in the new order—in God's kingdom—will be practical obedience to the mandate: "Suffer little children to come unto me."

In the Editorial Perspective.

THE EDITOR.

THE UNIVERSE is the handiwork of God; it is the art of Deity. The room of the Cellular Cosmos is the great gallery of living, moving pictures,—the great theater of life in which the scenes shift with the centuries, the acts with the ages. The drama of the dispensations is played upon the stage of human development, where the great passions of humanity are manifest, where history is written, and mystery made. Humanity is the great field of divine industry, of anthropotic agriculture, of the commerce of Deity and Diabolus, of the cross of God and man. The Almighty moves along the line of the ecliptic of human progress, turning spheres, impulsing orbs, creating ages, and making destiny. In humanity, the Creator produces the music of the spheres, paints pictures of perfection in Nature's symbols, and sculptures his image in forms of beauty. His creation is the expression of Himself; he writes his laws in cosmic form, speaks his Word into the world of mind, and sows his Seed in human soil. What a wonderful world is this for the study of man! A universe of activity, the knowledge of which is not only possible, but is actually revealed in the marvelous System of KORESH. Modern science is a jumble of facts and assumptions; Koreshanity is a system of logical conclusions. The one veils facts in mystery; the other reveals mystery in facts. Knowledge is power when science is applied to human life. The inculcation of the truth of Being and Existence, the truth of all that pertains to the perpetuity and happiness of humanity, is the only true education. Beginning with fundamental principles, demonstrated premises, and central keys, Koreshanity leads the mind through rational processes to inevitable and infallible conclusions; in both method and result, Koreshanity is original and distinctive. Koreshans are reasoners, not empiricists; logicians, not theorists; scientists, not agnostics. Koreshanity is a cult, a school of science, a Universology; it is an ethical, educational, social, political, industrial, commercial, religious, and scientific system; it is the science of human relations, and it contains the secret of successful application of its principles to every department of life. Its reform is as broad as the field to be reformed; it omits nothing, it involves all; it leaves nothing unsettled, nothing unsolved. How fortunate is the mind that is able to grasp the truth of Koreshanity! It teaches what the scientists do not know, and reveals things of which the clergymen have never dreamed! The MASTER of this wonderful Science stands supremely and pre-eminently above the world's men of fame! The great Teacher has a following, educated in the University of KORESH, where science is taught and applied, where law is revealed and obeyed. We are disciples now, that we may become the world's teachers; we are being led now, that we may become the world's leaders, in the institution of the great Fellowship of organic relations, the Brotherhood of the Gods!

The Koreshan science of the resurrection is rational and its principles demonstrable. The possibilities of the resurrection are within the sphere of human life; the actual manifestation of living wonders, the appearance of men made perfect through processes of resurrection, is shortly to startle the skeptical modern world! Resurrection is reincarnation, the result of human development from century to century; re-embodiment is not reincarnation—the former is as distinct from the latter as the formation of the cells in the plant is distinct from the formation of the actual seed. Re-embodiment is the mere clothing of the ego with mortal flesh; reincarnation is the coming form in the natural world clothed with the flesh of perfection, standing

on the plane of immortality. The Bible alone of all the sacred books of the world, records an instance of actual resurrection. Jesus was the resurrection; his birth, not his resuscitation from the tomb of Joseph, was his coming forth from the dead. Jesus was born from humanity, resurrected from the human world, as the seed is resurrected from the plant. This is the emphatic declaration of the Bible; Jesus was the promised Seed of human salvation, the product of the human race—he came out of the Jewish people, the "first-born from the dead," the perfect Man raised out of the mortal world; and it was the hope of the Apostle Paul that he should "attain to the *εξανάστασιν των νεκρων*, the resurrection out of the dead ones." The only possible process by which resurrection can obtain from the natural human sphere of mortality is that of reincarnation, the standing-up out of the plane of death. The resurrection is not the coming to life of the bundle of straw buried in the cemetery, but of the Seed planted in the field!

Koreshanity is devoted to the supremest interests of humanity, because it is the science of life; because it declares the laws by which life is conserved and applied for the cure of all diseases, and the destruction of death; because it contains the secret of the adjustment of human society, and the regulation of all domains of commerce. Some one who knows how to apply the great fundamental laws of being and existence must look after humanity a little; an Abraham is needed to introduce a stupendous scheme of ethnology, of stirpiculture, of creation; there must be a scientific mixing of bloods, an amalgamation of races, a blending of minds. The human kind is saved from extinction by its Messiahs, who conserve, renew, and perpetuate human life from cycle to cycle as the seed conserves, renews, and perpetuates the life of the plant. Koreshanity is the great scientific System of divine creation—we mean by this that it is the scientific formula of creation for all future ages; the formula used by the Almighty in past cycles in the construction of the cosmos, in the making of man. Koreshan Science is God's knowledge of his own creation; it is the expression of divine conclusions after millions of years of the Almighty's research on sea and shore, in storm and peace, in life and death,—from the bowels of the earth to the Central Star of the anthropotic universe. Koreshanity is the greatest thing in the world. As a System, it is as broad as the universe; as a Light, it is as bright as the orb of day; as a Power, it will sweep the world from sea to sea, from pole to pole!

The relation between subjects astronomical and subjects gastronomical is difficult for most people to conceive; in other words, they cannot see what the shape of the earth has to do with bread and butter. Suppose there were no machinery in the world, no labor-saving inventions. If the saving of labor were considered as the most important thing to advocate in reform, what would a great teacher first do in order that men might have machines? He would necessarily teach the principles and laws of physics, mathematics, and mechanics. But at the very beginning of the institution of such a system of education to enable men to build machines, many would ask, what have the principles of physics and mathematics to do with bread and butter? Why everything! And the Science of Cosmogony, as taught in Koreshanity, has everything to do with the future regulation of industry and commerce and of the righteous government of humanity, because it teaches the laws of life, of form and functions, which must be obeyed and applied in the domains of social and political economy, ere men

can have *plenty* of bread and butter to eat in times of peace and happiness!

The power of Koreshanity is not in the negative multitudes, but in its positive mental force, which is bound to subdue the world in knowledge, righteousness, and happiness. Silently, the mental currents are emitted from the Koreshan mental battery, to prepare the way for Science and its application in all planes of human activity. The world is being baptized in a degree, with the mental Light from the great anthropostic Rejuvenator; and the potent forces will continue to flow out until the Man projects all of himself, through the fires of theocrasis, into a powerful, receptive nucleus, whence will proceed all the Light of coming ages. There are numerous evidences of the progress of this great work. Years ago, Koreshanity was considered as a mere insane vagary; today, it is acknowledged that its Founder is a man of extraordinary ability and integrity, and that he is destined to lead hundreds of thousands of people in lines of radical reform. Soon, millions will come to support the scientific Gospel, and its promulgator will be recognized as the world's great Hero. The progress of Koreshanity is invincible; nothing can impede its progress; its success is inevitable!

Jesus declared that whosoever exalts himself shall be *abased*; and he that saves his life shall lose it. It has been declared also that Lucifer, who was exalted, was cast down into the pit; and again, after he had descended, "Who shall descend into the abyss, that is, to bring back Christ from the dead?" These declarations express the immutable law of progression, of the ascent and descent of life from age to age. The aspiration of every progressive cell in the plant is to become involved in the seed; through the activities of life in development the seed is produced, but when produced, in order to perform uses in the plane of extension of its own life, it gravitates to death in the soil. The exalted seed is destined to go down; cursed is every seed that is born—it is cursed to death, because it cannot perform its functions without decay. The progress of all substances of the physical world is toward the sun, but they are no sooner exalted to the altitude of the solar sphere than they are metamorphosed, radiated, and *abased*—that is, *sent back to the base*, the physical earth. Life and death are co-ordinate factors in the perpetuity of the universe.

The great strike of 1,200 Santa Fe telegraphers is the most recent and forceful illustration of the injustice of modern unions. The Santa Fe system has a total mileage of 8,000, extending through 12 states and territories, operating 1,000 stations, running 1,000 freight and passenger trains daily, and employing 26,000 men. 1,200 men with real and fancied grievances, in order to dictate to an entire railroad system, tie up its roads, throw 26,000 men out of employment, and stop traffic which directly and indirectly interests and affects 10,000,000 people. Who has the right to usurp this power and trample upon the rights of fellow employees who outnumber the strikers twenty times over, and of fellow citizens numbered by the millions? For blockading so great avenues of commerce, by a foreign power, war would be instantly declared; and it is no less a crime because the men who commit it are members of an industrial combine. We maintain that the modern unions and trusts of labor, with all their empirical methods of making demands, are as unjust and un American as are the unions and trusts of capital.

The earth is *under* the sun—that is, there is earth under every portion of the surface of the solar sphere; and the sun is *above* every square inch of the surface of the earth at one and the same time, because the earth is a cell, with the sun at the center. The phrase, "under the sun," not only occurs in the Bible more than a score of times, but it is a common phrase in

languages of nations where the Bible is unknown; the expression is natural and true to fact. If the modern astronomy were true, it is obvious that the phrase would be false; for if *down* is toward the center of a globe, the earth and all the planets and stars would be always *above* the sun, and never could be under it in fact, because the sun could never have a nadir except toward its own center. If the earth were convex the sun would, to any particular observer at any particular point, be above but a few hours out of twenty-four. Why should not the sun be considered *under* us at midnight as much as above us at noon-time? And why should the direction of the sun be considered only at mid day?

It is reported that the most gigantic trust the world has ever seen is in process of formation in London—a gold trust, which plans to control the entire output of gold and put the nations at its mercy. The purpose is to acquire all mining properties and regulate the quantity of the debt paying metal; and the scheme is headed by a number of the wealthiest men of the world. Such a trust is both possible and probable. Already gold is cornered, and through it sufficient power is usurped to declare war and dictate terms of peace; to create oppression, and paralyze reform. The South African republics contain great gold fields, for the conquest of which the money power is utilizing the military forces of Great Britain; and besides these there are the mines of Australia, British America, and Alaska which, if the scheme is successful, must pass under the control of the gold syndicate; and then when money is *trusted*, the avenues of commerce may be opened and closed according as the nations grant or refuse the demands of the trust!

The magazines display the claims made by a famous brewery; a paragraph in its advertisement reads: "Wherever I go I find it! Wherever children look for Santa Claus —'s beer is known and is the standard. In Vladivostock, Pretoria, Shanghai, Singapore, Bombay, Cairo, and Constantinople, it is the beer of civilization." Christian civilization has its products which the white man carries with him wherever he goes. The heathens associate modern Christianity with its evils, and they distinguish the different brands of religion by the different brands of cigars, beers, whiskeys, and wines; by the flags amast; by the church spires; by the shape of the bullets intercepted by the bodies of their fellows. In the eyes of the heathens, civilization is degeneracy, licensing debauch and condoning crime. It is too bad for Christianity that this state of things exists, but it is inevitable; we read the character of the tree by branch and bud, by flower and fruit.

Newton elaborated a theory of gravitation; and he used a Latin name to dignify what has turned out to be a gigantic Copernican humbug. The following from an authoritative work on astronomy, indicates how much is known of gravitation by the astronomer at the end of the nineteenth century: "Whether bodies are drawn together by some outside action, or pushed together; or whether they themselves can act across space with mathematical intelligence,—in what way it is that 'attraction' comes about, is still unknown,—apparently as inscrutable as the very nature of an atom itself." Every department of modern science is characterized by the conspicuous absence of *knowledge* of the fundamental nature of things; every department is filled with fallacy. Only ignorance does *not know*; nothing is genuine science but knowledge!

All processes of triangulation look alike to those who do not comprehend the principles involved. The triangulation of the geodesist is not the same as the triangulation of the astronomer; the one is the surveying of triangular lines upon the earth's surface, while the other is the taking of a given space as

the base of a triangle, the lines forming the sides extending into the heavens. The modern geodesist approximates the size of the earth, but he does not determine the direction of its curvature; the astronomer assumes that his perpendiculars diverge from the center of a convex earth, and "calculates" the distance to the sun. Modern geodesy does not prove the popular astronomy, because no fact actually sustains a fallacy.

Russia is facing a crisis in the illness of the Czar. There is a possibility of an early and unfortunate vacancy in the supreme department of Russian despotism; and the churches of Russia are asked to pray that the approaching maternity of the Czarina may reveal a male heir. No doubt the authorities feel anxious to have the Almighty pay strict attention to Russian affairs; and for fear that he is recklessly proceeding with the work of making a daughter to the Czar, he is being importuned to change the sex of the offspring for the sake of the peace and prosperity of the Great Bear!

The scientific world is looking for the "missing link," for the purpose of completing the theoretical chain of evolution. The great Link that joins the natural and spiritual worlds, the nexus between God and man, the Messiah, the primordial man, the Creator, the Head of the evolution of humanity, is necessary to complete the chain of actual human existence from cycle to cycle. He is the Link that is missing from all popular schools of religious and scientific cult.

Modern trusts are sharks in the sea of humanity, which consume the small fish and monopolize the resources of life and prevent equitable distribution of the minnows. The trusts of labor and capital menace the whole world, and the governments dare not take a bold stand against the destroyers of commercial liberties!

Thought and life co ordinate in humanity; theory and conduct agree; fallacy and social evils go hand in hand. Does the world need reforming? If it is all wrong socially and morally, it is all wrong intellectually—in other words, the world's so called science is as bad as its society, and its god is as good as its government!

Kruger, the patriotic head of the Transvaal government, is at The Hague, asking for the peace that was praised by the powers at the peace congress. The South African republics were not in the peace trust, and have received their death-blow at the hands of Christian England, for not entering the combine!

Robbery is reduced to a system; it is the order of competition which culminates in the gigantic trusts, corporations, and syn-

dicates. It has fastened itself upon the people, upon the governments, and controls the world's industry and conducts its commerce for the benefit of the robbers!

We hear a great deal about the power of mind over matter; but the mind has no power except as it operates in and through matter. Matter is the mother of life, while spirit is the father; the two conjoined constitute cause, which produces effect.

If it were not for Easter and Christmas, church spires and organs, bazaars and festivals, false faces and shams, and wars and evils of civilization, modern Christianity would be forgotten!

Cliques, clans, and conspiracies in competitive relations characterize the society of devils; but the fraternal government of the Gods is the supreme brotherhood of the Immortals.

Ignorant conceit is a magic microscope; through it a man sees himself immensely exaggerated, while to the eyes of others, it reduces him to insignificant proportions.

The Cellular Cosmogony is in accordance with the observed facts of life, and it is true; while the nebular cosmogony finds no support in Nature, because it is false.

Venturesome critics attack Koreshanity as the moth attacks the gas flame—and with corresponding results!

Modern astronomy will not be tolerated by twentieth century society, because it is not "good form."

No system of reform can succeed which does not possess its tangible pole and germ of evolution.

The dangerous kind of yellow journalism is that which advocates the gold standard.

A thing of greatest importance may be contained in the smallest brain cell.

If we have principle in our purpose it becomes our principal purpose.

Life obtains through obedience to law; death through disobedience.

He who skims over Koreshan Science never gets the cream.

Habits, like debts, expand when they are contracted.

Law is loved and obeyed only as its life is lived.

There is always room at the top—for the seed.

Hell is heaven shattered to pieces!

Editorial Discussions and Miscellany.

THE EDITOR.

Who is the Unjust Steward?

EDITOR FLAMING SWORD:—Will you kindly explain for the Koreshan Investigating Society of this city, (1) the parable of the unjust steward, Luke xvi: 1-13? Also, (2) why were not all the Messiahs martyred as was Jesus?—Mrs. M. L. N., Springfield, Mass.

The usual conception of the parables spoken by Jesus is that they were intended to teach to the multitude, obscure and general moral lessons; while the fact is, they are specific in their application, and were intended only for those who had

"ears to hear." The Koreshan interpretations of the parables of Jesus are the exact reverse of the popular conceptions. Here we have the steward of the rich man accused of wasting his goods; he is called to account, and hits upon a scheme to get out of the difficulty—that of canceling a portion of the amount owed by each debtor; and for this he is *commended* rather than condemned, by the rich man; for the steward manifested wisdom, demonstrated that he was faithful, and proved that true riches could be entrusted to him.

Now, who *is* the unjust steward? He had wasted the goods of the rich man; so had the prodigal son, and so does the planted seed. The seed arises from its state of corruption and profligacy, and ascends to its fatherhood. The prodigal son was Jesus; and Jesus was also the unjust steward; or, more specifically, it was Peter, with whom Jesus entered into conjunction. Peter has been unjust and unrighteous throughout the dispensation, and stands accused before the law, and must make an accounting. The debtors are

those to whom divine favor has been granted during the age; and the Man who becomes unjust for their sake, cancels a portion of their indebtedness by expiating the sins which he has borne through his cross. He thus makes friends of the mammon of unrighteousness; that is, he *converts* the unrighteous, so that when he is theocrasised he may be received into age-lasting habitation. For this great sacrifice Peter is commended, and is placed in charge of all the riches which the Almighty possesses, because he has been faithful in the service of God and man.

(2) Each Messiah overcomes death in a specific degree; and hence the Messiahs differ in manifestation and employ different processes in overcoming. We may transmute electricity to magnetism, magnetism to heat, heat to light, light to sound, etc.; but our processes will not be the same throughout the line of successive transmutations. The specific character of Jesus' death resulted from the specific relation he sustained to humanity during the Jewish dispensation, of which he was the involution; he had taken upon himself certain kinds of sins, certain states of corruption, in disobedience to law; these sins necessitated expiation; and remission obtains through the shedding of blood.

The two great ages of persecution are the Jewish and Christian; they are the dispensations of martyrdom, and the involved products, the Messiahs of these dispensations, must expiate the sins which they voluntarily but necessarily take upon themselves. The cross at Jerusalem was typical of the death of the Christ during the age, but it served a direct purpose—it destroyed a remnant of mortality which was in him; he was made perfect through suffering. Jesus was the circumcision; it was necessary that he should be cut off, because it was the time of the eclipse of the anthropotic Sun. He overcame death in himself, and began the work of overcoming for his church. Antipas is the faithful martyr of this age or time, the final sacrifice of the great cycle, through which the Grand Man is perfected, and the Sons of God manifest.

The Movement of the Sign.

EDITOR FLAMING SWORD:—I have observed in the Koreshan literature, allusions to the sign (presumably Aries) passing through the constellations. The reverse, or rather, that the constellations pass over the sign, would seem the more reasonable. Will you kindly explain?—AN INTERESTED READER.

The earth is cellular; it has its poles, parallels of latitude, meridians, equator, ecliptic, and the twelve fixed signs or divisions of the tangible Zodiacal belt in the crust. Correspondingly, the sphere of the heavens has its poles, parallels of celestial latitude, meridians, the equinoctial line, ecliptic, and the twelve stellar divisions of the Zodiac of the heavens, the twelve constellations which lie on either side of the ecliptic. As the heavens revolve diurnally, with the constellations constantly passing over their cor-

responding signs in the earth, we must have some basis of determination of the relation of signs and constellations.

Aries is the first sign; it extends from the meridian of Greenwich eastward 30° on the ecliptic. The sun is in the zenith of the prime terrestrial meridian at noon on March 21 of every year; and at the same moment the sun is exactly on the equinoctial line in the heavens. Nineteen hundred years ago, at the vernal equinox, exactly at noon, the constellation Aries was directly over its sign; then the terrestrial and celestial longitude and latitude agreed. The point of right ascension, or the zero of astronomical longitude, was the meridian between Aries and Pisces.

The position of the sun at the vernal equinox determines the beginning of right ascension; the meridian it is on is the equinoctial colure, and that meridian is the *indicator* of zero, and it is called *the sign*, because it indicates the zero point of the terrestrial division Aries. It is the hand on the dial of the heavens; and in relation to the heavens, this sign moves westward, step by step, 50'' of a degree per year through the constellations; and at this rate, the equinoctial sign has passed through the constellation Pisces during the present dispensation.

To speak of the movement of the sign is correct, because correspondingly, the Sign actually moves through humanity. The Sign of the Son of man appears in the ecliptic of human development; he has passed through the Piscatorial dispensation, and now stands between the dispensations of Pisces and Aquarius, and will continue to move through peoples and nations until the Prime Meridian completes its circuit or cycle. Its movement in humanity, with the corresponding movement in the physical heavens, is called the precession of the equinoxes; it is the progress of celestial longitude, the movement of the great colure, the shifting of the divine mentality from people to people in the production of a specific kind of fruit of the Tree of Life each month of the great Zodiacal year.

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When is Money Plenty?

Baleful Effects of Diminishing the Volume of Money in Circulation; Stagnation vs. Prosperity.

President Cleveland looked into the banks and saw vast piles of the nation's currency, and said, "surely these hard times cannot be for the lack of money." When the earth is parched and every plant dying for want of moisture, with just as much reason, on looking into Lake Michigan, he might have said, "all this death of vegetation cannot be for lack of moisture." There is no lack of water, but it is not where it is available to save the life of vegetation. There may be plenty of money, but it is not where it is needed to pay for the products of labor or to pay wages.

In the uncertainty of the times, arising from causes that have been repeatedly explained, the merchant or employer cannot borrow it with a reasonable ex-

pectation of being able to make the interest, to say nothing of getting pay for his own labor, and so dare not imperil what property he has to help himself and others.

Just in proportion as money becomes plenty in banks and in the coffers of usurers, it becomes scarce in the pockets of the wealth-producers—where it ought to be plenty. It is commonly supposed that low interest on call loans is an indication that money is plenty. On the contrary, there is no more certain sign that that article is scarce where it ought to be plenty, and plenty where it ought to be scarce.

A careful examination of the facts will show that interest on call loans in New York reaches the lowest point, as a rule, when times are hardest among the people. Of course, men do not lend on small interest when they can get a larger one, and money gathered into banks in times of pressure cannot be readily reloaned except to persons in debt; so vast amounts have to lie idle, rather than suffer which, banks make loans on call, only on gilt-edged securities at a very low rate. The greater the amount of idle money, the lower the rate and the harder the times among the people.

The baleful effects of a diminishing volume of money in circulation, are thus graphically described in the report of the Silver Commission, which was composed half of republicans and half of democrats:

Exchanges become sluggish because those who have money will not part with it, for either property or service, for the obvious reason that money alone is increasing in value, while everything else is decreasing in price. *This results in the withdrawal of money from circulation, and its deposit in great hoards where it can exert no influence on prices.*

Money in shrinking volume becomes the paramount object of commerce, instead of the beneficent instrument. Instead of mobilizing industry, it poisons and dries up its life currents. It is the fruitful source of political and social disturbances.

In another place, referring to the effects of a shrinking volume of money in England and on the Continent, in the early part of this century, it is stated:

Wherever and whenever the mutterings of discontent were hushed by the fear of increased standing armies, the foundations of society were honeycombed by powerful secret organizations.

Surely these are facts to be pondered well in these times.

An Object Lesson From Nature.

There is no more beautiful object in nature than a majestic oak tree, with its giant trunk and stately branches smooth and free from unsightly knots. But it seems a law of Nature that the most valuable objects are the most subject to, and injured by hurtful parasites.

Let us now compare the state to such a tree. Let its trunk, firmly rooted in

the ground, from which it gets its sustenance, represent the state, all of whose sustenance must come from the same source. The main branches we will suppose to be the great channels of trade; the lesser branches and trades, the different manufactures, and the growing points and leaves the busy-fingered human toilers.

Call to mind again the facts stated by the Silver Commission, that money is the "very fiber of social organism, the vitalizing force of industry, the protoplasm of civilization, and as essential to its existence as oxygen is to animal life. Without money civilization could not have had a beginning; with a diminishing supply it must languish, and, unless relieved, finally perish."

Money has sometimes fittingly been compared to a great river, the varied barks upon whose waters are the industries of the world. Draw off the waters of the river and you leave the helpless vessels to decay, stranded in the mud. Let us compare it to the vital juices or sap of the tree. If it is allowed to flow freely and is not in any way obstructed, it goes on taking water, nitrogen, and iron, and whatever else it needs, from the earth's storehouse, and oxygen from the air, and in the laboratory of the leaves and growing points, manufactures them into food for bark and wood and leaves, and then conveys this food to the parts where it is needed for immediate consumption to sustain the economy of the tree.

Let us now consider the effect upon the tree, of arresting the processes of distribution and turning it away from the parts it was designed to nourish. Let an army of bark lice or other parasites pitch their tents upon its branches, and begin to puncture them and draw out this food prepared to sustain the tree; every owner of an orchard, or keen observer of Nature, knows that the poor tree soon begins to hang out signals of distress, and if the spoliation continues, the death of the tree is only a question of time. Let us suppose that these squatter sovereigns, in addition to drawing enough of the sustenance of the tree to keep themselves reveling in luxury, begin to pile up about themselves great piles of this plunder, so that they may have abundant supplies for years to come, and may hand it down to future generations of parasites; the beautiful tree will soon present the unsightly dying condition seen in the other half.

Oak apples, or, as they are sometimes called, nut-galls, are occasioned by the puncture of a robber insect, and if allowed to remain on the hardy oak, kill it. You have seen a wild plant having a round ball, upon its smooth, slender stalk. Above this ball, instead of the usual vigorous growth, culminating in beautiful flowers and fruits or seeds, there is a dwarfed and feeble one, without vitality enough to even blossom. The secret is contained in the ball, which is the home of a robber parasite. If, after he had caused his capacious mansion to be built, his spoliation had ceased, he

would not have seriously interfered with the development of the plant.

Causes of Financial Ruin.

Money used to accumulate property does no harm. Money hoarded, whether for usury or safety, and kept out of circulation for any considerable length of time, causes certain ruin.

You will see men energetic and vigorous in their earlier years; they accumulate money by rightful business, and at the same time they bless community by giving employment to others. A change comes over them. Their energy fails them. Instead of being like the growing points and leaves, always producing more sustenance for the tree to keep it green and flourishing, they are like the decayed limb, around the base of which the substance of the tree is piled up in an unsightly knot. As activity ceases the limb sloughs off and only the knot remains. Such knots are rotten at heart, usually, and in this particular, the frequent defalcations of bank officers show that the analogy holds.

Other usurers are like bark lice; in the earlier period of life they have activity

Scientific Lectures by Koresh.

The Founder of Koreshanism is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanism in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

enough to move about till they find a favorable place to suck, when they grow a shell over them, and the process of drawing blood begins.

Please note one other fact about our tree. The growing points and leaves, the busy-fingered workers throughout the tree, are connected with the soil. Sever this connection and they die. So, men severed from the soil, if not now, certainly in the future, when land is all occupied and has great value, and now, in large sections of the country, must experience a living death.

There is no remedy but obedience to God's law, which strictly forbids both these practices, so hurtful to the state and ruinous to the happiness of men.

In conclusion, then, let us remember that money plenty to overflowing in the government treasury and in banks, is not money plenty. Money is never plenty until it is plenty in the hands of those for whose express benefit it was created—the producers of all wealth, laborers and their employers, and those who buy and sell.—From "National Suicide," by Prof. O. F. L'Amoreaux.

The Koreshan Cosmogony.

A Denver Publication Agrees that Koresh is Right and the Astronomers Wrong.

Astronomy, according to the Copernican concept, is a thing that we liked not from boyhood. Now comes DR. TEED, who says it is fallacy. The Doctor is right. Our own objection to Copernican astronomy is this to wit: 1. We are opposed to the notion of illimitability, as applied to the universe, or as applied to anything. 2. Plurality of worlds is inadmissible. That this earth, which we agree with the Doctor, is a hollow, closed, breathing, sphere, is the only world and universe, is a concept that we hold firmly in mind.

Illimitability is something in the nature of a bugbear. It is unthinkable, fallacious, and absurd. A plurality of worlds is a proposition that is nonsensical, in that it involves something unnecessary, besides a tremendous waste of energy. We claim that this one and only earth (universe), about 25,000 miles around, affords plenty room for the illustration of all the phenomena of God and Nature.

THE FLAMING SWORD is a paper that answers all those who object to the hollow globe idea. We have no space here to treat this subject, except in a brief way. We will simply indicate the topic in few words. All life develops in the cell. Our world (the universe) is cellular. This involves form and limits. Our earth or universe has form and is limited in size.

About the center of this somewhat compressed globe, is the sun consisting of pure fire. This has an absorptive side and a reflective side—a comparatively dark side and a comparatively light side. This material sun is the smelting point of the universe. Between it and the circumferential environ (earth's shell) the interchange of energies is equal, and hence eternal. The sun revolves, the earth's shell is stationary.

There are three atmospheres. The sun has an envelope called aboron, an intermediate of hydrogen, and our atmosphere of oxygen, etc. The interior or real sun is only seen by refocalizations (twice) through these envelopes or atmospheres. Our moon is a reflection, upon the sea of hydrogen, of the earth's surface, and geologic and mineral strata. Our planets (seven) are focal points of energy that rise from the planes or rings or plates of the different metals in the earth's shell. Our stars are results of the millions of sun rays, little focal points of energy. They are stellar, arising from the sun,—the moon and planets are projections from the earth.

The metallic substances range around the central sun at distances according to weight, gold being furthestest away because heavier, having a thin covering of platinum outside, the last-named exceeding gold in weight. Next to gold is silver, and so on, in order of the less weighty, interiorly. Then comes the rocks, land, and water contiguous to the air. After the air is a lighter air or ether, then gas inflammable. A universe without form does not exist. The assumption that the universe is illimitable and that God is impersonal, is that which addles the superficial world of mind today and makes it chaotic.

One other thing in this connection: Everything in the natural world corresponds to its like in the spiritual world or region of energy. Christ or good is the spiritual sun. Charity or regard for humanity is the moon, spiritually. A man of talent and knowledge is a star.—*The Interpreter*, (Major Ogden Whitlock, Editor,) Denver, Colo.

The Curse of Labor.

Prof. Herron Condemns Wage-Slavery, but Suggests no Means for its Abolition.

If a man owns my bread, or owns that which I must have in order to get my bread, he owns my moral being unless I choose to revolt and starve. Private ownership of the earth and its productive machinery means private ownership of the people who live on the earth. He who sells his labor-power for wages sells himself, for his labor-power is his life. The wages system is merely an advance in the slave system, but it is no fit system for free men, and there can be no true freedom for all men until there is not another hireling left under the sun.

The labor of the world is essentially slave labor. There is not a wage-earner on the earth today who is not in some degree debauched in soul, even in spite of himself, by his dependence upon the private buyer of his labor. So long as some men own that upon which all men depend, the owners and the dependents are alike corrupted and enslaved and robbed. Yet our whole industrial system rests upon this power of private capital to legally appropriate the fruits of the labor of society. But behind the economics of capitalism rests the question of elemental right and wrong. If Nature and history have a meaning and goal, if the universe be sincere, then it is elementally wrong that some people should own that upon which all people depend; and the only elemental right is that the people in common should own that upon which the people in common depend, and the only just reward of labor is the whole produce of labor. This elemental right cannot be amended or evaded, as history well witnesses.

The centralization of the wealth of the people in the hands of the few has been the poison of history, and has brought the decline or destruction of every nation, every civilization, every religion that has come to its end or decline. The pages of history are blood-red with the retribution that comes to the whole people through the centralization of wealth in the hands of a few, for centralized wealth is not prosperity, but disease, congestion, and destruction. No man or civilization can escape this retribution.

It lies not in the power of man or governments or armies to make practicable what is elementally wrong. No religion can go deep enough to bring forth universal individual nobleness out of a political or economic system that enslaves souls and bodies by enslaving labor. No law or custom is mighty or sacred enough to bring forth peace and order out of injustice and elemental disorder. It is beyond the power of kings or parliaments, priests or politicians, to bring forth good effects from bad causes. There is no God in the universe almighty enough to make right out of sheer economic might, and there is no civilization strong enough to prevent that which is elementally right from becoming the ultimate and universal might.

We build on a sure foundation only when we build a system that has for its end the common wealth, the common wholeness, the common freedom, the common abundance and gladness of all men and women. Nature convicts our impoverishing civilization to its face, for profusion of life is Nature's eternal message, Nature offers resources enough for abundance of life for countless billions of human beings, and will never consent that these resources should be appropriated by the few for the exploitation of the many.—PROF. HERRON, in *Chicago-American*.

The World's News.

Dec. 5.—Committee on military affairs turns down Gen. Miles' plan for reorganization of army.—Canal commission reports to congress in favor of Nicaragua canal.—Gen. Mercier suggests invasion of England by French army.—Congressman Sulzer introduces resolution favoring arbitration for Boers.—Gage reports prosperity figures to congress.—Dec. 6.—Ministers begin a crusade against Chicago vice.—Abby Sage Richardson, author and dramatist, expires in Rome.—Aguilar, Filipino leader, killed in battle at Santo Domingo, Luzon.—Maurice Thompson, author, seriously ill at his home at Crawfordsville, Ind.—Lord Roberts preparing to leave South Africa.—Boer generals continue to prosecute vigorous warfare.—Czar reported better.—Dec. 7.—House of Representatives opposes the canteen.—Mayor Harrison revokes several licenses and closes a number of dives.—Kruger arrives at The Hague.—10,000 Boers in mass meeting at Worcester, Cape Colony.—Dec. 8.—War department orders two warships sent to Colombia.—Ohio federation of labor splits and convention ends in a row.—Dec. 9.—1,200 Santa Fe telegraphers out on strike; general tie-up of system expected.—Rudyard Kipling starts for Africa.—Chamberlain suggests autonomy for the Boers.—Presbyterian synod at Washington fails to agree on new creed.—Dec. 10.—Fearful gale on Lake Erie; barge sinks and drowns 8 persons.—Revisionists reported victorious at Washington synod; no infants to be damned by Presbyterians hereafter; no hope for release of those already sent to hades!—Chile's cabinet resigns.—Powers nearing agreement on Chinese affairs.—More British troops sent to South Africa.—Dec. 11.—Chinese terms of peace said to be a trick; envoys not authorized by Chinese government; another long delay in settlement is probable.—Boer and British forces in battle on Basutoland border; Boers take a firm stand.—Chinese Boxers reported making raids in Korea.—Czar's refusal to see Kruger reported by European press.

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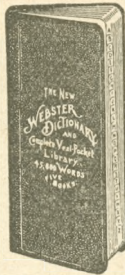


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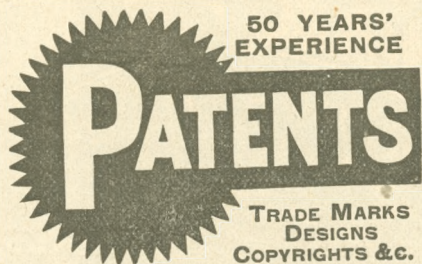
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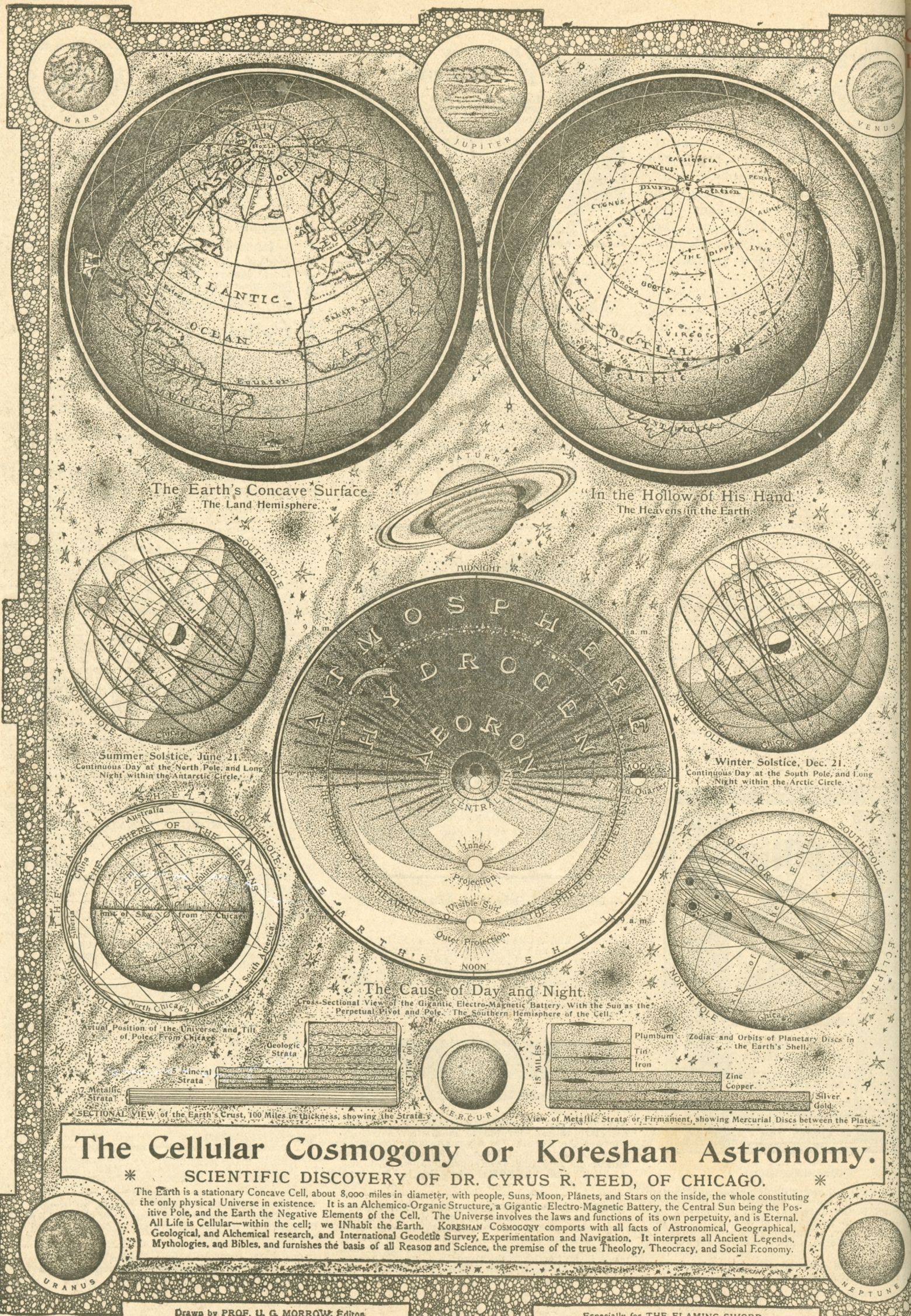
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